nations dissolve aid disappear one after another so that the
e^ments which composed them may pass into other forms
aid into new combinations. It is even so with the human
body. It chaiges from the germ into the babe, from the
babe into the youth, then into the mai, and grows older
a id older till it begins to decay aid at ^t to die. It is cal"
Cd'a cd that a[1]! the atoms which compose a hurnai body
a *e re-p'aced by new a oms every seven years ; so that an
old person of 84 yea-s has had twelve different bodies. Still
the identity of person aid memory remains and shows signs
of pern a lence which are certainly absent from the body.
Xo»v, remember then that *we* are not the bodies in which
||Q live aid move aid have intercourse one with another.
We a"e non-material, super-material beings which for dis-
tinction's sa^e, we call spirits or souls as explained already
in Chapter X *siipra.* We trace ourselves therefore to Spirit
and not to matter; to God himself and not to the blood
of our parents, who only begot our bodies. We are the
offspring of Him in whom dwells perfect intelligence,
righteousness a id Love. We are the offspring of God, for we
too possess intelligence, goodness and love

which are not
niatenal at all, but are spiritual in their very essence and
can only have come from Spirit. But we have already
seen that the possession of these spiritual faculties definitely
and certainly proves the good purpose of our Maker in
conferring them; and that is the same thing as saying that
God is good and loving. Yes—but what is it that He loves ?
It is the spirit, the soul, the man, the woman, the child
that he truly loves—not the bodies or houses in which those
spirits dwell—but the precious and immortal tenants who
occupy and use them for a brief space according to His will.

Whenever, therefore, the conditions of physical life are
no longer according to nature possible for the soul to dwell
in the body, when the last part of the pilgrim's journey has
to be made in solitude with none but the presence of **His**